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CHRISTIAN STATESMAN

VOL. XCVII Pittsburgh, Pa., May, 1953 No. 3

WHY THE BIBLE SHOULD BE IN OUR PUBLIC SCHOOLS

It is impossible to govern the world without the Bible.
—George Washington.

In regard to the Great Book, I have only to say it is the best gift God has given to men. . . . But for it we would not know right from wrong.
—Abraham Lincoln.

The Bible is the Rock on which this Republic rests.

—President Andrew Jackson.

* * *

To this Book we are indebted for the progress made in our civilization and to this Book we must look as our guide in the future.
—President U. S. Grant.

* * *

The Bible has been the Magna Charta of the poor and the oppressed. . . . Nowhere is the fundamental truth that the welfare of the state depends on the righeousness of its citizens so strongly laid down. The Bible is the most democratic book in the world.

—President Theodore Roosevelt.

* * *

There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God.
—President Woodrow Wilson.

* * *

The American nation from its first settlement in Jamestown to this hour is based upon and permeated by the Bible.

—Justice Brewer of the U. S. Supreme Court.

The Bible is the source of liberty.

—President Thomas Jefferson.

* * *

I have always said, and I always will say, that the studious perusal of the sacred volume will make better citizens.

—President Thomas Jefferson.

* * *

The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation.
—President William McKinley.

* * *

The foundations of society and government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in this country.

—President Calvin Coolidge.

* * *

Religion, morality and knowledge being necessary to good government, schools and the means of education shall be forever encouraged.
—Ordinance of Northwest Territory. Enacted by Continental Congress, 1787; Reenacted by the U. S. Congress, 1791.

Had the Board required me to exclude the Bible or religious instruction from the schools, I certainly should have given them the earliest opportunity to appoint my successor.

—Horace Mann, Father of the American Public. School System and Secretary of the Massachusetts State Board of Education, 1937-1949.

The Schools are to fit every child in the state to fulfill his duty to his country and his God.

—John D. Pierce, Founder of the Michigan School System and State Superintendent of Michigan Schools, 1836-1841.

Legal Status of Bible Reading in the Public Schools of the United States

I. States that Require Its Daily Reading (12)

	When enacted	Population		When enacted	Population
Alabama	1919	3,061,743	Kentucky	1924	2,944,806
Arkansas	1930	1,909,511	Maine	1923	913,774
Delaware	1923	318,085	Massachusetts	1855	4,690,514
Florida	1925	2,771,305	New Jersey	1916	4 835,329
Georgia	1921	3,444,578	Pennsylvania	1913	10,498,012
Idaho	1925	588,637	Tennessee	1915	3,291,718
			District of Columbia		802,178
TOTAL POPULATION		40,070,190			

II. States which by Law Forbid its Exclusion from the Public Schools (6)

Iowa	2,621,073	Mississippi	2,178,914
Indiana	3,934,224	North Dakota	619,636
Kansas	1,905,299	Oklahoma	2,233,351
TOTAL POPULATION	13,492,494		

III. States which have Decisions of their Highest Courts which give Bible Reading the Right of Way in their Public Schools (6)

Colorado	1,325,089	Nebraska	1,325,510
Michigan	6,371,766	Ohio	7,946,627
Minnesota	2,982,483	Texas	7,711,194
TOTAL POPULATION	27,662,669		

IV. States in which No Law, Court Decision, or Official Interpretation Interferes with the Use of the Bible in their Public Schools (13)

Connecticut	2,007,280	South Carolina	2,117,027
Maryland	2,343,001	Oregon	1,521,341
Missouri	3,954,,653	Rhode Island	791,896
New Hampshire	533,242	Virginia	3,318,680
North Carolina	4,061,929	West Virginia	2,005,552
New Mexico	681,187	Vermont	377,747
		Montana	591,024
TOTAL POPULATION	20,304,559		

V. States in which by Interpretation of Attorney General, or State Superintendents of Schools the Bible Is or At Least Seems to be Excluded from Their Schools (6)

Arizona	749,587	New York (upstate)	6,938,238
California	10,586,223	Nevada	160,083
		Utah	688,862
TOTAL POPULATION	19,413,522	Wyoming	290,529

VI. States in which by Ruling of their Supreme Court the Bible is Excluded from the Public Schools (5)

Louisiana*	2,683,516	Illinois	8,712,176
Wisconsin**	3,434,575	Washington	2,378,963
		South Dakota	652,740
TOTAL POPULATION	17,861,970		

* In the Louisiana Case, the constitution provides there there shall be no preference given to or discrimination against any form of religious faith or religious worship. The Supreme Court held there was no such infringement or discrimination against the rights of the Catholics in Bible reading but did say that the reading of the New Testament in the schools of the state was a preference given to the Christians and discriminated against the Jews. While the decision seems to be only against the reading of the New Testament, its effect was to exclude the Bible as a whole from the schools.

**In the Wisconsin Case, the Court said that there was much in the Bible that is not sectarian which could lawfully and properly be read in the public schools but did not determine what was sectarian which was unconstitutional to read. The effect was to exclude the Bible in its entirety from the schools of the state.

RELIGION IN OUR PENAL INSTITUTIONS

Religious Worship and Instruction—Chaplains, Bibles

We have just completed a very interesting study to find out the place given religion in the penal institutions—penitentiaries, prisons, reformatories—of our country.

From the information obtained from the penal codes of the various states and directly from superintendents, wardens, and chaplains of these institutions, it can be stated unqualified that religion has a place of first importance in these institutions.

Religious worship, religious instruction and spiritual ministration are provided for in all the states, and required by law in the majority of them.

By the laws of eleven states, Bibles purchased at state expense are placed in the hands of the convicts.

These states are:

Alabama	Michigan	North Dakota
Illinois	Nebraska	Ohio
Maine	Nevada	Oklahoma
Massachusetts		South Dakota

In nearly ever other state they are provided for the inmates by chaplains, the Gideons, The American Bible Society, or other organizations.

We find that thirty-eight states have chaplains, most of them appointed by requirement of law and giving full-time service and, with rare exceptions, paid from public funds

These states are:

Alabama	Louisiana	Ohio
Arizona	Maine	Oregon
Arkansas	Maryland	Pennsylvania
California	Massachusetts	Rhode Island
Colorado	Michigan	South Carolina
Connecticut	Missouri	South Dakota
Florida	Mississippi	Tennessee
Georgia	Nebraska	Texas
Idaho	New Jersey	Utah
Illinois	New Mexico	Wyoming
Indiana	New York	Vermont
Iowa	North Carolina	Washington
Kansas		West Virginia

Apparently a number of these states have only one chaplain. A majority have more—two, three, four—and some of the larger states many more. Illinois has at least eight chaplains. The Commissioner of the Department of Corrections of Michigan reports:

> "We have five full time chaplains whose salaries are paid by the state, one part time chaplain, —a Jewish Rabbi— paid by the state, two voluntary Protestant chaplains, and in addition, voluntary groups at the prison camps scattered throughout the state."

The supervising chaplain of the Department of Corrections of California writes:

> "There are 13 full time chaplains, three half-time chaplains and one quarter-time chaplain serving on salary for the Department of Corrections. In addition the program is supplemented by the assistance of eight student chaplain assistants at the San Quentin prison. Visiting clergymen also assist."

As for New York State, the Deputy Commissioner of Corrections reports:

> "Within the sixteen institutions under the juristion of this Department, Protestant and Catholic chaplains are engaged on a full-time basis. Jewish chaplains are engaged at each institution on a part-time or visiting basis." This would made a total of 48 chaplains.

The laws of some of the states are quite definite in specifying the duties of the chaplains. For example, the Illinois law requires that each chaplain shall:

1. Perform religious services . . . and attend to the spiritual wants of the convicts.
2. Visit the convicts in their cells for the giving of moral and religious instruction.
3. Furnish at the expense of the state a Bible to each convict.
4. Visit daily the sick in the hospital.
5. Give an annual report to the Department relative to the religious and moral conduct of the convicts, stating what services they have performed and the fruit of their instruction.

In the prisons of the remaining states, religious worship and spiritual ministration are provided for either by requirement of law, or without it by custom. Chaplains are not employed by the state to render this service but clergymen — Protestant, Catholic, Jewish—perform this service on a voluntary basis and usually, though not always, without financial remuneration.

One cannot study the prison laws and requirements of the states without being deeply impressed with the importance which the state, its public officials and citizens, give to the Bible and religion as a means of rehabilitating lives that have gone wrong—so wrong that for the safety of society they had to be shut up within the four walls of our prisons; so essential to their reclamation that the state secures and pays for Bibles to place in their hands, and employs and pays chaplains to minister to their spiritual needs.

The bearing this has upon the issue of the Bible and religion in our public schools is so manifest that it needs only to be suggested.

If the Bible and religion are so essential in the

(Contnued on Page 7)

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BIBLE IN THE SCHOOLS

This 16 page (double size) issue of The Christian Statesman is devoted to the Bible and non-sectarian religion in the public schools. The material it contains was obtained largely from a two months research and study by Dr. Martin, President of The National Reform Association, and author of the recent book, "Our Public Schools — Christian or Secular."

The reason for giving this entire issue to a discussion is threefold:

a. It is a live issue. It is constantly discussed from pulpit and platform, in books, magazine articles and the press. Bills on various phases of the Bible in the public schools have been introduced this year into the Legislatures of California, Maryland, New Hampshire, Ohio, Oklahoma, Pennsylvania and Rhode Island;

b. The importance of instruction in the moral and spiritual truths of the Bible to the youth in our public schools, especially the one-half of them not receiving this instruction by the church or in their homes;

c. The pressing need for literature on this subject.

It is hoped this issue will help in meeting this need.

EDUCATIONAL PROGRAM——POINTS THAT NEED EMPHASIS

To give the Bible and fundamental religion the importance they must have in our public schools if they are to meet their responsibility in developing the moral character of our American youth, is basically a program of enlightenment and education carried forward continuously on a nation-wide basis.

Among the points in greatest need of emphasis are the following:

1. There is no such thing as neutrality in education with respect to religion. A public school education which ignores religion exerts a positive influence against it.

2. Moral teaching in the public schools apart from religion and religious motivation, is largely ineffective. It ignores God and the pupil's responsibility to Him. Huxley, the scientist said, "The religious motive is the essential basis of conduct."

3. Religion and sectarianism are different. Consequently religious instruction and sectarian instruction are different. This difference is recognized in our laws. Nearly every state has enacted laws forbidding **sectarian** instruction in their schools, not **religious** instruction.

The failure to differentiate between the two (which widely prevails) has proven to be one of the greatest obstacles to the use of the Bible and moral and religious instruction in our schools.

4. Showing up, and giving wide publicity to, the errors and fallacies of the U. S. Supreme Court ruling in the McCollum (atheist) school case. Of this unfortunate decision, the Journal of the American Bar Association said, editorially:

> "The McCollum case may be one of those fateful decisions which is ignored at the time and regretted in the future."

That the ruling with its supporting opinions if carried out logically would result in a Bibleless and Godless system of public education, is supported by this further statement in the editorial:

> "The latent consequences of the ruling could hardly be overestimated. It is an announcement by our Supreme Court on a fundamntal principle not only of national policy, but of our civilization, and way of life."

We should be thankful for the storm of opposition that this decision has raised. The prophetic statement of the editorial has already proven true for in many schools throughout the country little attention is paid to it. This may be the reason for the Court's receding somewhat from its ruling in the McCollum case in its later ruling in the New Jersey and New York school cases.

An educational program of this character carried forward aggressively and over a period of years is the essential need in giving the Bible and non-sectarian religion their proper place in our public schools.

BIBLE READING IN THE PUBLIC SCHOOLS

We believe the information given on page 2 of this issue with reference to Bible reading in our public schools will not only be interesting but gratifying to all the friends of the Bible in the schools.

What value has this reading? First of all, we cite the testimony of the Bible itself with reference to its influence upon the character and life of those who

are brought into contact with it. It makes tremendous claims.

"All scripture is inspired of God, and profitable for teaching, for reproof, for correction, for training in righteousness. . . . "

II Timothy 3:16

"The Word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of the joints and marrow, and discerning the thoughts and the intentions of the heart."

—Hebrews 4:12

"Is not my word like fire, saith the Lord, and like a hammer that breaks the rock into pieces?"

—Jeremiah 23:9

Also please read Isaiah 55:10, 11.

In the face of this testimony, how shall anyone who believes the Bible to be the Word of God question the value of Bible reading in the schools?

The testimony of many schoolmen is in line with the above. This calls for a nation-wide effort for the daily reading of the Bible in all the public schools of America.

However, the tragic situation we face cannot be remedied by Bible reading alone. It is efficient but not sufficient—a good place to begin but not to end.

Discerning educators and religious leaders saw this years ago and initiated a movement for the study of the Bible and its great moral and religious truths in, or in connection with, the public schools. It is known generally as the release-time movement for weekday religious instruction with the Bible as the textbook. It has grown until now, on the authority of Dr. Shaver, there are beteewn 2,500 and 3,000 communities in the country which have release-time programs with an attendance of 2,500,000, formerly conducted outside school buildings but more recently a good number of them in public school buildings. For example, in Ohio there are now 150 communities which have these programs with 90% of them conducted in public school buildings.

This also is only a beginning. The situation calls for an extension of this program until the youth of America in all our public schools shall be given the opportunity of receiving this instruction. Much has been accomplished but a **great unfinished task** lies before us.

THE CALIFORNIA BATTLE

Congratulations to the California Branch of The National Reform Association and its two groups—the Committee of One Hundred and League of Christian Parents—for the strenuous campaign they waged for the passage of a bill before the California Legislature for Bible reading in the public schools of the state.

Though unsuccessful in securing its passage, their efforts have not been in vain. Read the report on the campaign by Dr. McCarroll on page 10 of this issue. Note what he says with reference to the **real** reason for the California Teachers' Association's opposition which was responsible for the bill's defeat—their philosophy of public school education. It must be conducted on a purely **naturalistic** basis. This, of course, rules out God and the supernatural, and therefore the Bible. They are already "teaching moral and spiritual values," they say, but it is without any reference to God or the moral law of God or man's responsibility to Him. All this belongs in the realm of the supernatural, in which they either do not believe or their philosophy excludes its intrusion into public education.

There is a substantial group of educators who hold to this theory. The late John Dewey was their prophet and high priest. He has many followers but many of them are unaware of the fact that he did not believe in a personal God. These educators should be reminded that this is Russia's philosophy, not only of education, but of all life as well. If we do not want this purely materialistic philosophy of man and of life to prevail in America we had better keep it out of our public schools. If we do not, we will pay the same price Russia is now paying. William Penn spoke truly when he said, "Men will either be governed by God or ruled by tyrants."

YOUR COOPERATION REQUESTED

As already stated this special issue is published with a view to making its contents available for wide distribution throughout the entire country. It is our earnest hope and prayer that we will have the cooperation of those who receive The Christian Statesman regularly and of others to whom this issue will go in giving it this wide distribution. We entreat you to secure copies in quantities, large or small, and place them in the hands of public school teachers, principals, superintendents, members of school boards, parent teachers associations, religious educators, pastors, attorneys, legislators, judges, WCTU officials, leaders of civic groups and of parents who most of all should be interested in the kind of an education their children receive in the public school.

You can do this at a very small cost. 1 to 9 copies 15 cents each; 8 copies for $1.00; above this 10 cents per copy.

The National Reform Association
209 Ninth St., Pittsburgh 22, Pa.

Please send _____ copies of "Bible in the Schools Issue" of The Christian Statesman at rate indicated above. Remittance enclosed.

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_____

RELIGIOUS ACKNOWLEDGMENTS IN PREAMBLES OF STATE CONSTITUTIONS

An examination of state lawbooks discloses the fact that of the 48 State Constitutions of the United States, 42 have Preambles, and that all but one of the 42 contain religious acknowledgments which set forth in somewhat varying terms, the relation of these Commonwealths to God, their obligations to Him, express gratitude to Him for favors, and implore His aid.

The importance of these acknowledgments is enhanced by the fact that they are found in Preambles to their Constitutions and only fundamental things are embodied in **constitutional law,** which is law enacted by the people for the guidance and direction of their public officials, who enact statute law for the government of the people. And Preambles are introductory statements setting forth the purpose and intent of what follows in constitutional law. Hence the people of these States, by giving these religious acknowledgments a place in the Preambles of their Constitutions, have emphasized for us the importance they attached to them.

The outstanding religious acknowledgment made in these Preambles is that God is the Fountain Source, the Author and Bestower of the liberties which we as a people so highly prize and enjoy, and an expression of gratitude to Him for these liberties.

Some 14 of these Preambles express it in this brief form, "Grateful to Almighty God for our liberty," or "freedom," . . . we ordain this Constitution . . . (Arizona, California, Idaho, Michigan, Montana, Nebraska, Nevada, New Mexico, New York, Ohio, South Carolina, Utah, Wisconsin.)

About the same number make it evident "liberty" includes all the varieties of liberty we enjoy—"grateful to Almighty God for our civil and religious liberty"; "for our civil, political and religious liberty"; (Florida, Illinois, Kansas, Kentucky, Louisiana, Rhode Island, South Dakota and Wyoming).

Three states in this form: "Grateful to Almighty God for the privilge of choosing our own form of government" (Arkansas); " . . . for the free exercise of the right to choose our own form of government" (Indiana); "grateful to Almighty God for the civil, political and religious librty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations" (Illinois).

Other Preambles make a fuller recognition of God's relationship to their states and seek His guidance, protection and blessing.

Alabama "Invoking the favor and guidance of Almighty God—"

Connecticut "Acknowledging with gratitude the good providence of God—"

Georgia "Relying upon the protection and guidance of Almighty God—"

Iowa "Grateful to the Supreme Being for the blessings hitherto enjoyed and feeling our dependence upon Him for the continuance of those blessings—"

Colorado "With profound reverence for the Supreme Ruler of the Universe—"

Maine "Acknowledging with grateful hearts the goodness of the Sovereign Ruler of the Universe—"

Massachusetts "Acknowledging with grateful hearts the goodness of the great Legislator of the universe—"

Missouri "With profound reverence for the Supreme Ruler of the Universe, and grateful for His goodness—"

Mississippi "Grateful to Almighty God and invoking His blessing on our work—"

Oklahoma "Invoking the guidance of Almighty God, in order to secure and perpetuate the blessings of liberty—"

North Carolina "Grateful to Almighty God, the Sovereign Ruler of Nations, for the preservation of the American Union . . . acknowledging our dependence upon Him for the continuance of these blessings to us and our posterity—"

The one exception of the states with Preambles which makes no religious acknowledgment is **Oregon.** Its Preamble follows: "We, the people of the State of Oregon, to the end that justice be established, order maintained, and liberty perpetuated, do ordain this Constitution."

Six States Without Preambles

Delaware, New Hampshire, Tennessee, Vermont, Virginia and West Virginia do not have Preambles to their Constitutions. What of religious acknowledgments by these states?

While there is no expression of gratitude to God for their liberties or other blessings, in the Bill of Rights in their Constitutions, they do assert in almost identical terms the inalienable right of worshipping God according to the dictates of one's own conscience and guarantee protection in the exercise of the right. Some of them go beyond this in religious, even Christian acknowledgments. As examples, we cite the following:

Tennessee—"That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishment or mode of worship."

Vermont—After repeating in substance Tennessee's Bill of Rights, the Vermont Bill of Rights adds: "Nevertheless, every sect or denomination of Christians ought to observe the sabbath or Lord's day, and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed will of God."

Virginia—"That religion or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other."

But what has all this to do with the Bible and religion in the public schools? Certainly the connection is clear. If we prize so highly our civil and religious liberties, and if the fact that they come to us from God, are so important that the people in setting up their governments embodied these basic truths in their constitutional law, should they not also have an honored place in the curriculum and life of our nation's schools?

If these truths are to be transmitted unimpaired from generation to generation, how shall this be done apart from our public schools in which practically all American youth are gathered to prepare them for the duties and responsibilities of citizenship? How inconsistent to put God into our Constitutions and exclude Him from our public schools! To express gratitude to God in the one, and to withhold that expression in the other!

If we are to maintain our liberties and our freedom we must bring God back to our public schools and give to the Bible, the Book of God, the place it once had in the curriculum and life of our nation's schools.

RELIGION IN OUR PENAL INSTITUTIONS

(Continued from Page 3)

reclaiming of lives that have gone wrong, are they not equally essential in preventing them from going wrong? Wouldn't it be wiser and saner to use the Bible and religion in forming the character of our youth in the public schools than in reforming their character later when they get into prison? Why wait to lock the stable door until after the horse is stolen? "O, consistency thou art a jewel!"

Isn't it passing strange that Illinois, California, New York and some other states make such elaborate provisions for the use of the Bible, for religious worship and instruction in their penal institutions, and not only make no provision for, but exclude the Bible and religion from their public schools?

If constitutional and legal to have the Bible and religion in state prisons and reformatories, how can it be unconstitutional and illegal to have them in our public schools? Both are institutions of the state, under state control and maintained at state expense.

Has anyone opposed to the Bible and religion in our public schools ever opposed them in our prisons on the ground of religious liberty or of the union of church and state, or for any other reason? Why do not these opponents of the Bible and religion in our schools busy themselves in having our Legislatures enact laws to prevent their use in the penal institutions of the state, or in testing the legality of their use in our courts? Hasn't the time come to use some common sense and give the Bible and religion the same place in our schools that we give them in our prisons?

STATE SUPREME COURT CASES INVOLVING READING OF THE BIBLE IN THE PUBLIC SCHOOLS

There have been 19 cases in which opponents of Bible reading in the public schools have brought this issue before the Supreme Courts of 18 states.

The main objections against its reading follow; it violates the right of conscience, diminishes civil rights, transforms the schools into a place of worship and compels the objector to pay taxes for the support of religion, the Bible is a sectarian book and its use in the schools violates our American principle of the separation of church and state.

In the following 13 cases in each of which one or more of the above objections were raised, they were overruled by the court and the Bible was given the right of way in the schools in all of these states: Maine (1854), Massachusetts (1866), Iowa (first) (1884), Michigan (1898), Nebraska (1902), Kansas (1904), Kentucky (1905), Texas (1908), Iowa (second) (1918), Georgia (1921), California (1924), Minnesota (1927), New Jersey (1952).

In the remaining 6 cases the rulings of the Supreme Courts were as follows: against Bible reading in toto—Illinois (1910), Washington (1918), South Dakota (1929).

The Supreme Court of Wisconsin (1890) said that parts of the Bible were not sectarian and these parts might be profitably used; Louisiana, that the New Testament was sectarian to the Jew the inference being that the Old Testament might be used. Practically the ruling of these two states excluded Bible reading from the schools.

While the Ohio Supreme Court upheld the action of the School Board of Cincinnati in excluding the Bible from its schools, it was on the ground that the school law of the state give to local school boards the right of determining the books to be used in the schools, not because Bible reading was unconstitutional. Other school boards were free to permit or exclude its use and as a matter of fact the Bible is not only read in many of the schools of Ohio but Bible study courses are taught as well.

OFFICERS OF THE NATIONAL REFORM ASSOCIATION

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J. RENWICK PATTERSON, D.D.
Executive Secretary.

The National Reform Association—Organized In 1863

WHAT IT IS?

A National Christian Citizenship Organization, undenominational and nonsectarian. In its ninety years it has had ten Presidents who were members of six Protestant denominations — Presbyterian, United Presbyterian, Methodist, Episcopal, Baptist, Reformed Presbyterian. Six were ministers and four laymen, one of the latter, Justice William Strong of the Supreme Court of the United States.

ITS PURPOSE?

Briefly stated it is the Christianizing of our national and governmental life.

As stated in its charter, it is "the maintenance and promotion in our national life of the Christian principles of civil government." These principles constitute no small portion of the Bible, the world's greatest book on citizenship. The Association defends the Christian features in the life of the nation and promotes needed reforms in its life.

ITS SPECIFIC OBJECTS?

Specifically, it deals with leading moral reforms in our national life.

1. The liquor problem.
2. The Bible and nonsectarian religion in our public schools.
3. The Christian Sabbath and the civil laws that protect it.
4. Christian standards in family life and the divorce problem.
5. Gambling—legalized and illegal.
6. International peace on the basis of the principles of the Prince of Peace.
7. Adoption of a Christian Amendment to the U. S. Constitution to give our Christian laws and customs a secure legal basis in the fundamental law of our land.

ITS METHODS OF WORK?

The Association seeks to promote the above objects chiefly by education and also by the enactment and maintenance of laws to make these reforms effective.

By research in providing up-to-date and reliable information for use of speakers and publications of literature.

By the publication and distribution of leaflets, pamphlets and books on these various subjects.

By the publication of the Association's organ, THE CHRISTIAN STATESMAN.

By a corps of speakers who discuss these subjects from pulpit and platform and wherever opportunity affords.

By holding conferences on these subjects.

By supporting legislation in the interests of Christian reforms and opposing contrary legislation.

ITS UNIQUE CHARACTERISTICS?

It deals with these moral reforms on a Christian basis. It relates and unifies reform work. It affords an opportunity for those especially interested in moral reforms to work unitedly on their behalf. From one headquarters with a single overhead expense, the Association promotes the leading moral reforms of the day.

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ITS MANAGEMENT?

The work of the Association is under the management of a Board of Directors of twenty-seven members chosen by the members of the Association at its annual meetings. Its undenominational character is indicated by the fact that the members of the Board are members of eight different denominations: Presbyterian, United Presbyterian, Methodist, Baptist, Christian, Reformed Presbyterian, Evangelical United Brethren, and Lutheran. Thirteen of the present members are ministers; eleven laymen.

MARIAN WIEGEL STAPF
Assistant Treasurer and
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FRANK H. LATHOM, D.D.
Chairman of Field Dept.

MEMBERSHIP?

Anyone in sympathy with the Association's principles and aims can become a member by making a contribution to its support. Those contributing $5.00 or more per year have the full privileges of membership in the management of the Association and receive The Christian Statesman.

ITS FINANCIAL SUPPORT?

a. By the voluntary contributions of individuals who believe in its work.

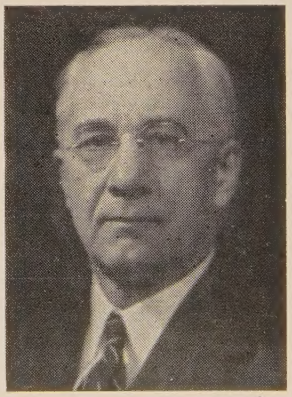
b. By churches. Some congregations include it in their budget. The highest courts of some denominations have recommended its support to their members.

c. By offerings taken in connection with meetings at which the Association's representatives speak.

d. By bequests from individuals who remember the Association in their wills.

Send contributions to Knox M. Young, Treasurer, 501 Publication Building, 209 Ninth Street, Pittsburgh 22, Penna.

S. K. CUNNINGHAM
Chairman Finance Dept.



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CALIFORNIA BIBLE READING BILLS STYMIED

Dr. Walter McCarroll

In spite of the fact that the State Board of Education had voted to recommend to the State Legislature the favorable consideration of a permissive Bible reading bill, the California Teachers' Association marshalled all its forces and resources to defeat the two Bible bills that were introduced into the Senate and Assembly. The hearing before the Senate Education Committee was held March 24th before a large audience of interested people both proponents and opponents. The hearing lasted for three hours and resulted in a tie vote, thus leaving the bill still in the hands of the committee where it is likely to remain from inability to secure a majority vote.

The hearing before the Assembly's Education Committee was held Wednesday night April 1st. This, being Easter vacation, attracted teachers from all over the State. The witnesses on both sides were numerous and so the hearing was prolonged for more than three hours. At the end the Committee of nineteen members merely voted to take the bill under advisement. This is considered equivalent to tabling it, or to indefinite postponement.

The strong and determined opposition to the bills came from the California Teachers' Association. The reasons for their opposition in substance were four. First, the Bill if it became law, would introduce a divisive element into the public schools. Second, the mere reading of a few Bible verses once a day would be without effect in teaching moral and spiritual values. Third, it would create a very difficult administrative problem in handling children whose parents did not want them to listen to the Bible reading. Fourth, moral and spiritual values are already being taught successfully, and the intrusion of Bible readings would interfere with that program.

The Real Issue

The proponents thus seemed to be pushing for something that was petty, inconsequential, and unnecessary. But as the debate proceeded the real issue began to stand out clearly. The question is: Can moral and spiritual values be taught apart from the Bible and the law and will of God? The answer of the National Education Association is: Yes, it can be done and is being done. It has published a book entitled "Moral and Spiritual Values in Our Public Schools." It is an attempt to show how moral and spiritual values can be taught without reference to God, His law, and His will. That is, it is an attempt to teach moral and spiritual values on a purely naturalistic basis. This is at the same time a silent denial of the supernatural. The Bible is the book of the supernatural. To rule out the Bible is to rule out the supernatural from public education.

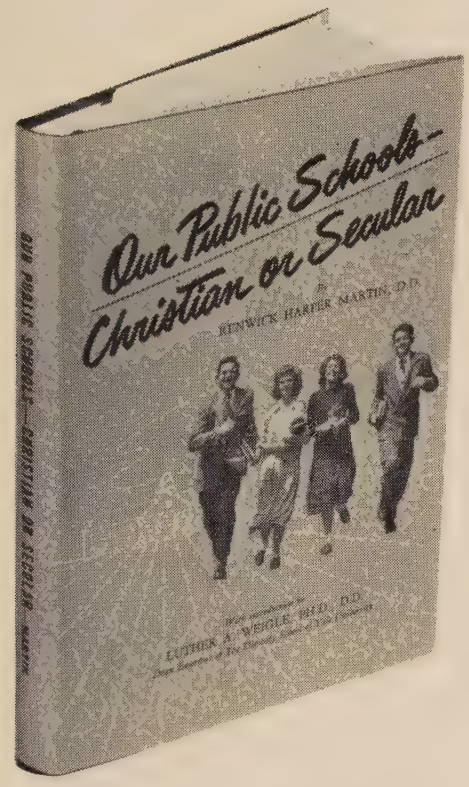
What are these moral and spiritual values which can be taught without any reference to God. The first two are "Human Personality." Directly or indirectly it must be implied or specifically taught that man is the product of purely natural forces, that he is evolved and not created, and of course not created in the image and likeness of God in knowledge, righteousness, and holiness. It is an implicit denial of the truth that man is endowed by his Creator with certain inalienable rights. And to talk about "moral responsibility" apart from man's accountability to God, the Judge of all, is to build on the sand. So-called "progressive education" at bottom is a denial of inherited evil in the human heart. Jesus said, "Out of the heart proceed evil thoughts, fornications, thefts, murders, covetousness," etc. To set up a system of education based on a denial of a fundamental factor in human nature makes us guilty of building a house on the sand.

The religion of Naturalism is what is dominant in our public schools today. The real issue then is whether the moral and spiritual values taught are those based on "the standards of conduct that are approved in our democratic culture" or on the Ten Commandments and man's accountability to God. This is the real issue back of the drive to return the Bible to its rightful place in public education. One can understand the determined opposition of those committed to the philosophy of Naturalism. But the philosophy of Naturalism is the basic philosophy of Communism. Why go to so much trouble to uproot communists from public life while operating on its basic philosophy in our public schools?

An Unanswered Question

Our cause at the hearings was damaged by our inability to answer satisfactorily one question. The proponents told of the number of states in which Bible reading was required, or permitted, or not forbidden. The question was: What is the record in those States in which Bible reading is required or permitted? Any less juvenile delinquency, any less crime? Are the standards of moral conduct any better in those States than in California? W. S. Fleming in his volume, "God in Our Public Schools," states that in five States in which the Bible was read in the schools crime did not increase as much as in the nation as a whole. The question demanded something more definite than that. That answer we were unable to give.

While our efforts appear to have ended in failure yet we believe that they have not been in vain. This campaign has served to focus the attention of the State on the question of the divorce of our system of education from its roots in the revealed will of God as to the origin and nature of man and the evil of the human heart. Gains have been made, and while a battle is lost the war goes on.

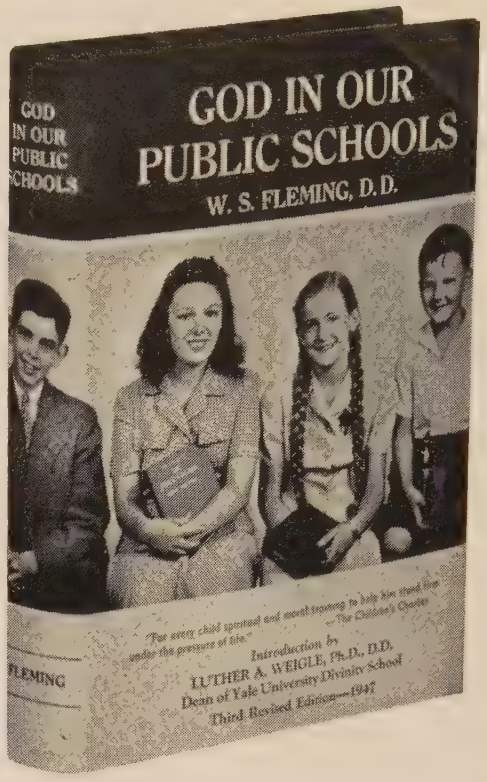


Two Invaluable Books

"OUR PUBLIC SCHOOLS—CHRISTIAN OR SECULAR" by Renwick H. Martin, D.D., published in 1952.

"GOD IN OUR PUBLIC SCHOOLS" by William S. Fleming, D.D., published—First Edition, 1942; Second Edition, 1944; Third Edition, 1947.

Basically, both authors held the same view with reference to the place the Bible and religion should have in our public schools but their treatment of the subject is quite different.


GOD IN OUR PUBLIC SCHOOLS
W. S. FLEMING, D.D.
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CRIME AND JUVENILE DELINQUENCY

in relation to

THE BIBLE IN THE PUBLIC SCHOOLS

Foreword

From their inception in this country until about the year 1870, the Bible was read daily in all our public schools and the religious element held a prominent place in their curriculum.

In the decade following 1870, the Bible went out of practically all of the public schools and naturally the religious element went with it. From that time to the present, our public school education has in large measure been secular.

About two school generations after 1870 (1890-1900), crime and juvenile delinquency began to increase and has kept on increasing for some sixty years, until today we have reached the startling total of over two million major crimes committed in a single year. Within this period, we have become the most lawless and the most criminal of any civilized nation on the face of the globe.

Is it a mere **coincidence** that this tidal wave of increasing crime began after two generations of American youth had been educated in our secular public schools? Or, has this increase in crime and juvenile delinquency been a result of the secularizing of our public schools? We believe it to be the latter.

According to the findings of the authorities herewith cited on this increase in crime, their testimony is that the **underlying cause** of crime is a lack of moral and spiritual training of American youth. As herein shown, with the Bible and religion out of our public schools, not more than one-half of American youth of public school age has been getting that religious and moral training which enables them to withstand the temptation to commit crime.

Since the exclusion of the Bible and religion from the public schools, we have proceeded on the theory that the responsibility for the moral and spiritual education of American youth rests upon the HOME and the CHURCH, that the PUBLIC SCHOOL has no such responsibility, but that its task is confined to their intellectual and physical development.

As is shown by this Survey, **the plan has not worked.** This constant increase in crime and juvenile delinquency proves it is utterly inadequate. For a secular public school education is not neutral toward religion and the Bible but exerts a powerful though unintentional influence against them. No wonder crime has been increasing with leaps and bounds for the past half century!

The Bible and religion must be restored to our public schools. The Bible and religion must again have the place in the schools our forefathers gave them. The religious HOME, the CHURCH, and the PUBLIC SCHOOL must all be utilized to reach American youth with that moral and religious training which is our surest antidote to crime, and to build their moral character to make them upright and safe citizens of our country.

INCREASE OF CRIME AND JUVENILE DELINQUENCY IN THE U. S.–1890-1952

Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, is the most outstanding authority on the crime situation in the United States. The following data on Crime and Juvenile Delinquency are taken from the Annual Uniform Crime Reports from Mr. Hoover, and from recent addresses made by him.

The Appalling Crime and Delinquency Situation in the U. S. in 1952

We quote the following from a letter received from Mr. Hoover dated March 17, 1953:

2,000,000 Major Crimes Committed in 1952

"Uniform Crime Reports submitted to the FBI by law enforcement agencies throughout the United States show that 2,036,510 major crimes were committed last year. This represents an increase of 154,350 major crimes over those reported in 1951.

"Every category of major crime increased during 1952 over the preceding year.

"A major crime was committed every 15.5 seconds during 1952.

"One crime was committed for every 76 persons in the general population of the U. S.

"12,860 felonious homicides were reported in 1952 as compared to 12,330 in 1951.

"An estimated 215,310 auto thefts were committed last year as compared to 196,960 in 1951."

Major Crimes Committed in 1951

There was a total of **1,882,160** estimated major crimes in the U. S. in 1951. Crime was up **5.1%** across the nation, during 1951 as compared with the previous year.

The time table for crime for 1951 is as follows:

1 major crime committed every 16.8 seconds
1 felonious homicide committed each 42.6 minutes
1 burglary committed every 1.29 minutes
1 robbery committed every 10.1 minutes

1 larceny committed every 28.2 seconds
1 rape committed every 31.3 minutes
1 aggravated assult committed every 6.68 minutes
1 auto theft committed every 2.67 minutes.

Major Crimes Committed in 1949

By the year's end, 1949 crime totaled an estimated **1,763,290** serious offenses—a crime every 18 seconds. Crime was up 4.5% across the nation during 1949. Age 21 predominated in the frequency of fingerprinted arrests.

Major Crimes Committed in 1947

An estimated total of **1,665,110** serious crimes were committed in the U. S. in 1947, or 1 every 18.9 seconds. Fingerprint arrests—highest number of male arrests, 21; female, 22.

Major Crimes Committed in 1945

A grand total of **1,565,541** major crimes was registered for the nation in 1945, including 11,234 felonious homicides, 11,537 rapes, and 59,807 other aggravated assaults, 54,279 robberies, 241,491 automobile thefts, 321,672 burglaries, and 865,521 larcenies—all classes increased substantially over the estimated total for 1944.

Passing Parade of Youth Crime

View with me, if you will, the passing parade of crime. It presents a sordid spectacle.

Of each 1,000 murderers, 140 are under 21 years
Of each 1,000 robbers, 360 are under 21 years.
Of each 1,000 burglars, 510 are under 21 years
Of each 1,000 thieves, 340 are under 21 years.
Of each 1,000 arsonists, 250 are under 21 years
Of each 1,000 rapists, 430 are under 21 years.

"Crime Like a Tidal Wave is Gathering Momentum Throughout the Nation"

"I am not easily shocked or alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of teen-age boys and girls all over our country are staggering. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape. These are ugly words. But it is an ugly situation."

Major Crimes Committed in 1943

The estimated total of major crimes occurring in the U. S. during 1943 was **1,381,681.**

Major Crimes Committed 1936-1938 Inclusive

Mr. Hoover began his work as Director of the Federal Bureau of Investigation on September 1, 1930. For a number of years following this the FBI reports were on a monthly basis and yearly summaries of major crimes committed were not given. Consequently, we give the summary for the years 1936-1938 inclusive:

1936----------1,333,526
1937----------1,415,816
1938----------1,433,812

Number of Murders and non-negligent manslaughter

1937---------- 7,859
1938---------- 7,438

CRIME RECORD MUCH HIGHER THAN REPORTED BY THE FBI

The FBI Crime Reports are based upon data furnished by the chiefs of police throughout the country. Mr. Hoover so states and adds that the FBI cannot vouch for their accuracy. The chiefs of police official reports include only those who are apprehended **and arrested** for criminal offenses—not those who are merely reported to them. How many are there of those not reported? It would appear that there are a great many.

The February, 1953 issue of THE ATLANTIC contains an enlightening and startling article on this subject entitled, "CRIME DOES PAY." The author is Virgil W. Peterson, who for the last ten years has been the Operating Director of the Chicago Crime Commission. Mr. Peterson says that covering a certain period of time a few years ago, national statistics showed of all burglaries **reported** to the police, only 31.3% resulted in arrests; that of robberies reported, only 36.2% resulted in arrests. Thus out of every 10 burglaries committed, apparently no one knew who committed 7 of them and the same applied to 6 of every 10 robberies. He further states that:

> "During the five year period from 1947 through 1951 over a million burglaries were reported to the police in 22,000 cities of America. No one knows who committed over 800,000 of them. During the same period in the identical cities out of 184,338 known robberies, 108,413 were not solved through any arrests."

Continuing, he says:

> "The unsolved crime figures would probably be much more astounding if all offenses appeared in official records. Many offenses were never reported to the police and cannot be entered in the records. Others are omitted because of poor record systems or through the deliberate manipulation of figures designed to uphold the fair name of the city or the reputation of the Department."

He cites specific instances, from one of which we quote as follows:

> "In 1951, a total of 13,048 burglaries were reported to the Chicago Police Department and only 317 of these cases resulted in an indictment of burglary by the Cook County Grand Jury. In 1951,

there were 2,526 robberies committed in Chicago, and only 487 resulted in an indictment for robbery. It is thus apparent that approximately 97% of the burglaries and 91% of the robberies in Chicago in 1951 did not even result in an indictment for the offense committed. . . . Comparable situations prevail in many of our large cities."

Summing up the whole situation, Mr. Peterson says: "It is doubtful whether the statistical data on crime ever will be anything but misleading to the general public. . . . At best, crime figures give a very incomplete picture of the crime problem."

President Herbert Hoover on Crime

Shortly after President Hoover was inaugurated President of the U. S. in 1929, he addressed the representatives of the Associated Press on the crime situation of this country which he called "the dominant issue before the American people." He said:

"Its solution is more vital to the preservation of our institutions than any other question before us. With us life and property are relatively more unsafe than in any other civilized nation. We have twenty times as many murders and fifty times as many robberies in proportion to population as Great Britain. We suffer not from an ephemeral crime wave but from a subsidence of our foundations."

Judge Marcus A. Kavanagh on Crime in U. S.—1900 to 1928

Concerning Judge Kavanagh's right to speak on crime in the U. S., the writer of the Introduction to his book entitled, THE CRIMINAL AND HIS ALLIES, says:

"It is a safe assumption that if any man can speak with authority on crime conditions in the U. S., it is the Judge of a Trial Court in Chicago. The statistics on murder alone and the amazing increase in the percentage of homicide mortality per 100,000 of population since 1890 and particularly during the last ten years tell a story that should bring the blush of shame to every American citizen. For more than 30 years he was a Trial Judge in a Chicago Court."

In his book, THE CRIMINAL AND HIS ALLIES, published in 1928, Judge Kavanagh says:

"Within twenty-five years the U. S. has become the most powerful and the most lawless country on earth."

Quoting from the DIVISION OF VITAL STATISTICS OF THE U. S., he shows the increase in homicide mortality over a period of a quarter of a century. The deaths from homicide in the U. S. in

1900 was 2.1 persons for 100,000 population
1915 was 7.0 persons for 100,000 population
1924 was 8.5 persons for 100,000 population
1926 was 11.0 persons for 100,000 population

Comparing our homicide rates with England from whom we took our laws and upon whose model we formed our institutions, he gives England's rate as follows:

1920 .8 per person to 100,000 population
1921 .7 per person to 100,000 population
1922 .5 per person to 100,000 population
1923 .6 per person to 100,.000 population

For every death from homicide in England and Wales, there occurred proportionately about 16 in this country.

American Bar Association on Crime in the U. S.—1890-1923

About 1923, the national convention of the American Bar Association adopted the report of a special committee appointed the year before to study the crime situation. The report said:

"In major crimes this country is now the most lawless civilized nation on the globe, and the condition has been growing worse since 1890."

Federal and State Prison Statistics

Confirmatory of the increase of crime in the U. S. as shown above since about 1890, is the increase in the number of prisoners per 100,000 of our population in our federal and state prisons and reformatories over a period of almost a half a century—1904-1950.

Prison Statistics (World Almanac—1930)
Prison Census 1904-1927. Prisoners present Jan. 1st

--	1904	1910	1923	1926	1927
Federal Prisoners & Reformatories	1,641	1,904	4,664	6,430	6,803
State Prisoners & Reformatories	55,831	66,831	77,295	83,617	89,322
United States	56,972	68,735	81,959	90,047	96,125

Statistical Abstract of the U. S.—1952 (page 146)
Prisoners present Jan. 1st

	1946	1947	1948	1949	1950
Federal Prisoners & Reformatories	18,638	17,622	17,146	16,307	16,808
State Prisoners & Reformatories	116,214	123,718	135,418	141,152	148,225
	134,852	141,340	152,564	147,459	165,033

Number of Prisoners per 100,000 of the population by years

1904	69.1
1910	74.7
1923	74.0
1926	82.7
1927	85.0
1946	95.4
1947	98.0
1948	102.0
1949	104.5
1950	109.5

An increase of 60% in the number of prisoners per 100,000 in 46 years.

NON-USE OF BIBLE IN SCHOOLS

Has the non-use of the Bible in the public schools any relation to this increase in crime and juvenile delinquency over the past sixty years or thereabout? We believe it has.

Up until about 1870 the reading of the Bible in the public schools was practically universal and along with its reading, the moral and religious element was prominent in the curriculum of the schools. Within the period of ten years or thereabouts after 1870, the Bible went out of practically all our public schools and naturally the moral and the religious element followed it out. This is a well known fact which does not need proof. For this there were several causes which it is unnecessary to discuss here. From that time on we have had in large measure a secular system of education in our public schools.

In the twenty years following the exclusion of the Bible and the religious element from the schools, two sets of boys and girls went through the public schools. It would take about two generations of school children for the absence of the Bible and religious training to have its effect. Note that the authorities we have cited above, state that **the increase in crime began about 1890**—two generations after the Bible and the religious element left the schools.

Is this a mere coincidence or is this increase in crime a result of the absence of the Bible and religion from the schools? From what the above authortes and others say wth reference to the underlying cause of crime, it appears to be the latter.

THE UNDERLYING CAUSES OF CRIME

There are many, many contributory causes to crime—liquor, gambling, dope, crowded housing conditions, automobiles, radio, TV, war, etc., etc. But there is a cause underlying all these. Again we quote from J. Edgar Hoover and other authorities. The following statements concerning the underlying cause of crime were made by Mr. Hoover in recent addresses.

Lack of Character

"When you reduce the whole problem (of crime) to fundamentals; people for the most part commit crime because they do not have the moral stamina and the traits of character to withstand it."

"The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve Him."

"Criminals are not born. They are the product of neglect, the victims of indifference, the results of an age that has tossed morality in the junkyard."

Referring to our over-development along material lines, Mr. Hoover said:

"We are in danger of creating a Frankenstein. Materialism is today one of the greatest threats to the Republic. Crime is the child of materalism."

"This continuing flood of immorality and crime accompanies an all too evident substitution of a secular, materialistic philosophy for the historic reliance upon Divine guidance which has been a cornerstone of our democracy.

"Is it coincidence that this criminality and this secularism go hand in hand? I do not think so. I think it is an inescapable result of our earlier failure to teach God convincingly to the youthful unfortunates who are our juvenile delinquents of today, who will be our adult criminals of tomorrow. I think that the one sure way to stem the tide and restore our nation to moral sanity, is to bring about a return to religion as our guide for daily living.

"Let me tell you of the experience of one juvenile court judge who, over a period of eight years, had some 8,000 boys and girls under 17 years of age brought before him for violating the law. Of these 8,000 delinquent children only 42 regularly attended Sunday School. Perhaps even more striking is his finding that none of these children had a mother or father who attended Sunday School or Church regularly."

HOW MEET THIS CRIME AND JUVENILE DELINQUENCY SITUATION?

Negatively—Not by Reforming Criminals

Mr. Hoover says: "There is no possibility of wiping out crime by trying to reform criminals. The time to strike at it is when the youth is ready to be moulded into an adult.

"The police and the FBI can apprehend the bank robbers, kidnappers, burglars and hardened criminals. Such relief is urgently needed but the treatment is only temporary in solving the crime problems."

Positively—By Religious Training

Says Mr. Hoover: "As a law enforcement officer, I am certain that unless children are given the opportunity of participating in activities which have God as their fundamental objective, we cannot hope to materially reduce crime in our country.

"Our forefathers believed in the inspired Word of God and their religious faith and simple devotion produced a strong national character.

"What we need today is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts of all Americans. This is the surest antidote to stem the rising tide of lawlessness."

Judge Kavanagh declares: "Reverence for God is the strongest of all influences in the prevention of crime."

Since religion—moral and spiritual training—is the greatest antidote to crime and since preventing

criminals is better than reforming them—it follows that our great task in meeting our crime and delinquency problem is in getting religion into the minds and hearts of all American youth. How can this be accomplished? On what agencies must we rely to accomplish it? There are three great agencies —THE HOME, THE CHURCH, AND THE SCHOOL.

The Home

All will agree that the parents have a great responsibility for the moral and spiritual training of their children. Ideally, the home is the most important factor in preventing juvenile delinquency. Were it to measure up to its responsibility, the problem of crime and delinquency could readily be solved. Says Mr. Hoover: "In the home teach respect for God and His laws and then respect for man and his law will undoubtedly follow. Take that which is Divine out of the home and the school and you wreck that upon which all order and all law—moral and human—rest."

But many homes in America are without religion. Many parents fail miserably in the moral and religious training of their children. Mr. Hoover stresses this fact. He says many homes are broken by divorce, that many parents are either incapable of instructing their children religiously or are indifferent in doing so; that delinquent parents are the cause of delinquent children, and that some parents by example as well as instruction, teach their children to be law-breakers. Manifestly, there are many millions of homes on which little or no reliance can be placed in meeting the problem of crime and delinquency. Other agncies must supply this lack.

The Church

The CHURCH is the frontline trench in our nation's defense against the onslaught of this criminal and delinquent element of our population. It is an agency without which it would be utterly impossible to solve this problem.

Mr. Hoover lays great stress upon the church's responsibility in meeting the crime situation. Church attendance, he says, is a vital factor in the nation's crime prevention program. "Church attendance," he says, "and crime, appear to be like the ingredients of oil and water—they do not mix." The churches have a vital task in making contact with our youth . . . in providing vital inspirational leadership to make America the law-abiding, God-fearing nation our forefathers designed it to be. However, he recognizes the church's limitations. He says at the present time only half of the youth of America are being reached by the church and of those who are being reached too many are merely 'on the rolls.'

The church must rely on voluntary attendance and it cannot influence that half of American youth which it isn't able to reach, from which come largely our delinquents and criminals.

Manifestly, the home and the church are not solving our crime and delinquency problem. Since the Bible and religion went out of our public schools nearly three-quarters of a century ago, we have been proceeding on the basis that the home and the church are the only agencies upon which we must depend to solve the problem of crime and delinquency and to build the moral and spiritual character of American youth, and that the state's responsibility in its public schools is to provide American youth with a secular education. This program has not worked.

The Public School

Since the Bible and religion went out of our public schools more than a half century ago, instead of crime and delinquency decreasing, they have constantly mounted until they imperil the very life of our nation.

The home and the church have been unable to meet the situation. **They have proven to be utterly inadequate.** Must we continue to rely on them alone and let the nation perish? Has not the time come when we should bring to the help of the home and the church that great agency of the state which we call the public school and give to the Bible and religion the place our forefathers gave to them.

That this is necessary to the solution of our crime and delinquency problem, our outstanding authorities on crime quoted above also lay the responsibility in part to the door of our public schools and call for a return of God and the Bible to them.

Mr. Hoover says: "To bring about this horrible picture, somewhere the institutions of our civilization have failed. I include our system of education. Education against crime should be a primary factor in our public schools."

Referring to the bad state of affairs in many of our schools, Mr. Hoover says: "In many instances any semblance of religious training is barred and the mention of God is frowned upon while espousers of godless communism carry on under the guise of academic freedom."

All Three Are Needed

Home, Church and School—all three are needed—to build the character of our American youth and solve our problem of crime and delinquency.

A Call for United Effort

"We can never," declares Mr. Hoover, "have a crime-free America until all who stand for law and order are united and determined to mobilize against those who constitute our army of lawlessness. Only return to the fundamentals upon which this nation was founded—a moral reawakening—a revitalized spirit and a rededication of service to our fellowman—can make this a reality."